

9-22-2005

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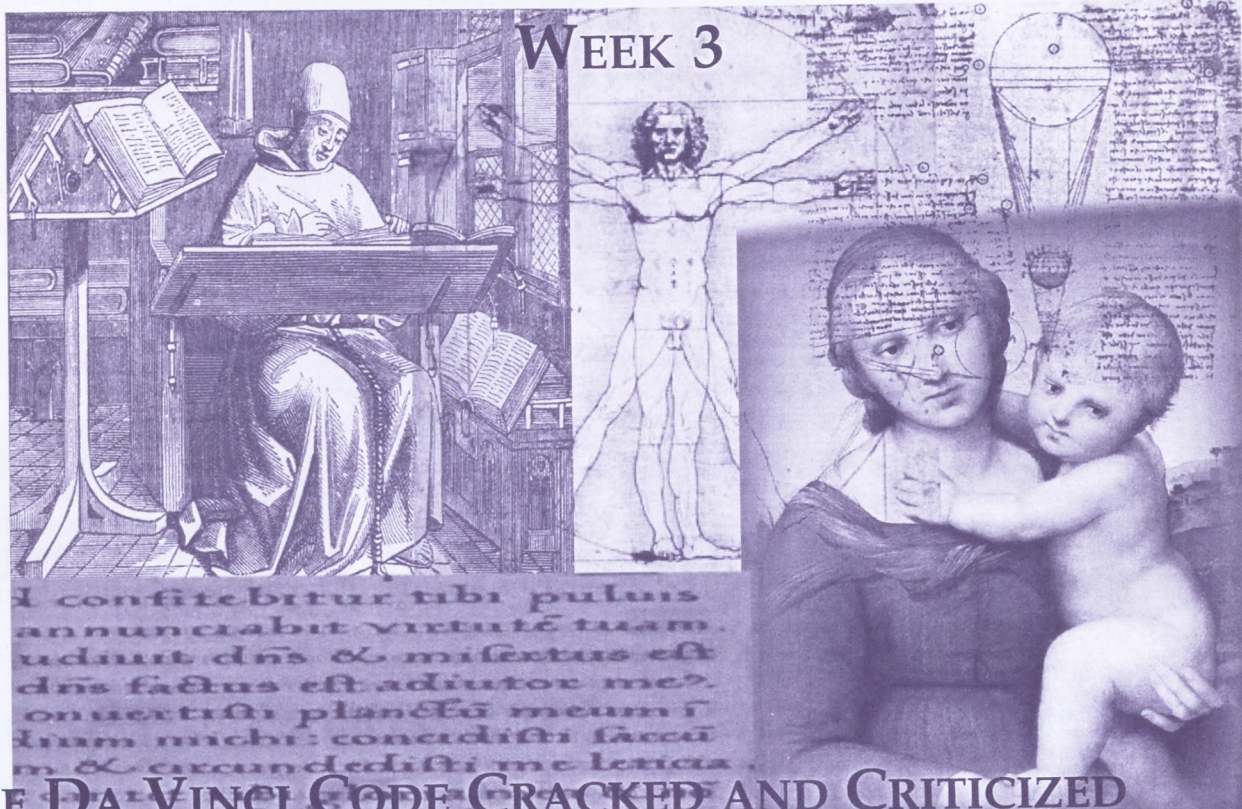
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FALL 2005

WEEK 3



THE DA VINCI CODE CRACKED AND CRITICIZED

By Craig Evans

Dan Brown's popular best-seller, *The Da Vinci Code* (Doubleday, 2003), has generated a firestorm of controversy. This is not surprising. Brown tells an exciting tale of murder, conspiracy, a religious order run amok, and an ingenious version of the old Holy Grail legend. In the end, we have apparent confirmation of ancient hints that Mary Magdalene enjoyed a special place of prominence among Jesus' followers, indeed may have even given birth to Jesus' child. Part of the proof of this, Brown explains, is seen in Da Vinci's famous painting of the Last Supper, which adorns the wall of a chapel in Italy. The person to Jesus' right appears to be a red-headed woman, in contrast to the others, who are all bearded men. Could this be Mary Magdalene?

Many Christians have expressed outrage. More than a dozen books have been written to refute the claims of Brown's book. Television documentaries have been aired. Why all the fuss? After all, Brown's book is just a novel, isn't it? It is. But what rankles many is what the author says on the page immediately

preceding his Prologue. Under the heading "Fact" he states: "The Priory of Sion—a European secret society founded in 1099—is a real organization. . . . All descriptions of artwork, architecture, documents, and secret rituals in this novel are accurate." Therefore, although the story itself and its characters are fictional, the supporting background information, we are asked to believe, is fact. Herein lies the problem.

Brown's "facts" are off target on almost every subject treated. For example, he gives far too much credit to Constantine, claiming that that fourth-century Roman emperor gave Christians a new Bible—largely by omitting the oldest Gospels—and elevated the mortal Jesus to divine status. Constantine certainly exerted influence on the church, but he did not decide the contents of the Christian canon of Scripture and the deification of Jesus did not begin with him. The canon was more or less fixed by the fourth century and Jesus is called "Son of God" in the first-century New Testament writings.

Brown's confusion is partly owing to his mistaken belief that

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FROM THE 'WELL



I'm a frequent flyer. In recent years, I have found there are certain things you can count on experiencing when flying: chatty neighbors, bland airline magazines, and a consolation snack that we all know should really be a meal. But I have rarely been on a flight in the last few years without finding the same pair of eyes gazing at me. As

I scramble to my seat, I can't avoid the Mona Lisa staring at me from the cover of the phenomenon known as The Da Vinci Code.

You may regard the novel as an entertaining read or dismiss it as sub-par literature. Either way, you are probably aware of its claims about the church's history and doctrine. These claims, combined with the tremendous audience the book has reached, open us to question what our role, if any, should be in responding to its influence.

~Michelle Harwell
SEMI Editor

We would like to hear from you! If you would like to write for the SEMI or respond to something you've read, please contact us at: semi-editor@dept.fuller.edu.



From the Editor's Mailbox

My fellow Fullerites, many of our classes here at Fuller Seminary require us to follow along in a course reader. The emerging policy now at work in our school is to have the course readers on CD-ROM. Fuller saves more money making the plastic CD-ROMs than it does if it kept printing the voluminous paper readers. These disks are free, as free as the familiar plastic-bound stacks of pages used to be, though neither really is free since its production derives from our tuition dollars. At least the traditional paper course readers were available with no additional costs to the students. These new CD-ROMS do not. The only choice one has is to (a) use your CD-ROM capable laptop/notebook while in class, or (b) print it yourself, which can cost anywhere from 10-20 dollars—and higher!—depending on its page count. An advantage of the course reader is to have it on-hand while sitting in the lecture. Laptops are a handy tool and it is great that many students can make use of them, but the plain fact is that not every student can

afford to buy a laptop computer, and it is for them that I am writing this. Therefore, for us Fuller students, the only other choice is to either pay the print costs of the disk's contents, or make do without the reader while in lecture, knowing that we'll be at a disadvantage while sitting in class. These new course readers, in effect, cost the students' money twice over; it costs our tuition dollars to make them, as with the paper ones, but it then costs us money to print it or buy a laptop. (Personally, I'd rather give a few hundred dollars to a worthy cause, like hurricane Katrina victims, then spend it on a laptop I don't really need.) A fellow student once rebutted with the fact that it killed trees to make all those paper course readers and that I should take Fuller's course on Christian Ethics (because I don't fathom ethics, I guess). But I do not believe for one second that this kind of injustice is being taught here. Is it ethical to force students into a financial corner in this way? Is there anything we can do? This school is better than that, and it ought to cancel the CD-ROMs in favor of the traditional course readers. It's financially untenable for us all.

Adam A. Ward (SOT, MAT)
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the SEMI

connecting the campus
creating dialogue

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The SEMI is published weekly as a service to the Fuller community by Student Life and Services, Fuller Theological Seminary, Pasadena, CA 91182. Articles and commentaries do not necessarily reflect the views of the Fuller administration or the SEMI. Final editorial responsibility rests with the dean of students.

Letters to the editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the ads coordinator at semi-ads@dept.fuller.edu.

Submission	Deadline
Fall Week 5	Oct. 10
Fall Week 6	Oct. 17

STATIONS OF THE CROSS

By Katrina Hiesterman

The bronze sculpture placed outside the Prayer Garden created by artist Christopher Penn Slatoff is a recent addition to the Fuller campus and with it carries an overwhelming presence. The sculpture is entitled *Jesus Being Nailed to the Cross* and it is the 11th station of the 14 Stations of the Cross. I have to be honest: my first reaction upon first seeing the sculpture was not to approach it. In my mind it had this looming present around it and I did not know how to react to it. This looming presence created agony associated with Jesus being nailed to cross.

One thing is for sure, the sculpture has a powerful presence on Fuller's campus. The sculpture communicates to the viewer the life-like presence of Christ. This is a visceral experience. I can imagine Christ scrambling as the nail is being pounded in the palm of his hand. The mass of figures are astonishing. The life-size figures display the reality of the

situation; the two men are committing the act of nailing Jesus to the Cross and his struggle and agony with coming to terms with his death right before my eyes. While I stare at Christ's muscular curvature, I can



see Christ arching his back struggling as he was being attached to the wooden cross and I can hear the crushing sound of the hammer hitting his palm. Perhaps the sculptor placed Jesus in full view of the observer in order that we may see Jesus' face as the main focal point, as the other men are concentrating on their task ahead of them pulling the arms

of Jesus to the cross. Jesus' facial expressions are intense. His facial expressions depict the concern and the pain that is indicative of what is happening to him. As I reflect on this sculpture, I am humbled by it. It reminds me of when Jesus is praying

in the Garden of Gethsemane and he falls to his knees. "My father, if it is possible may this cup be taken away from me. Yet not as I will, but as you will." (Matt 26:39, NIV) I am struck by Jesus' humanity in this prayer. At this point in time he did not want to go through his task but this is the will of God to die for all humanity. In his suffering he gave us new life. In our own lives would we be able to do the same thing?

The sculpture is located outside the Prayer Garden for meditation, contemplation, and worship. The mayor of Pasadena is hoping to join us at the official unveiling of the sculpture on Wednesday, October 12th.

Katrina is a 2nd year MAT student with an emphasis in theology, culture and the arts. Due to the current hype surrounding her name, she has decided to quit her program a year early and retire in Cancun



off of all of the misdirected checks sent to the "Katrina" fund. katrinks23@yahoo.com

MENTORING: CREATING WISDOM OUT OF EDUCATION

By Walter Wright

As the academic year unfolds, reading assignments, written reflections and learning objectives loom out toward the horizon like marathon hurdles. And for most students, the relentless march of the academic timeline trips over the daily demands of ministry, work and relationships. So you may wonder why the Women's Concerns Committee is including among its Fall dialogs another learning opportunity—mentoring.

Mentoring is most valuable precisely at the point when we feel most pressured. When we wonder how we will do everything or how we can do this particular thing, mentors come alongside and ask: Why? What is important? What difference does this make to who you intend to become? Mentors provide safe space and perspective as we seek wisdom to apply what we are learning to who we are becoming

and what we are doing.

When I moved into my first leadership responsibilities, the lockstep stride of the educational curriculum seemed like a wonderfully predictable process. Sure, education requires an overwhelming amount of work to do but it is more or less structured to fit within a quarter or semester schedule. In ministry and in leadership the calendar may provide a framework for the abundant workload, but the continual ebb and flow of relationships and expectations easily swamp our agendas. I realized early on that I needed mentors to help me sort out my values, priorities and commitments. So I called Max De Pree.

Max De Pree has been a mentor to me in the area of leadership for over 23 years. He is the person I visit when I need a safe place to think, to reflect on what is happening, what I am learning and what I need to

do next. Max does not give me answers, nor does he give direction. He asks questions. And he shares his experience. His questions reveal new perspectives and surface suppressed emotions. Responsibility to reflect and act remains with me. But the affirmation and encouragement of a good mentor fuels my commitment to grow as a person and to become more effective in exercising leadership.

Mentors are people willing to help us work on our wisdom, to become the persons that we intend to be, to realize the potential that God has created in us. I have actively sought out mentors throughout the three decades I have served in leadership roles. And my work with Max has helped to realize that mentors have contributed to my learning and development since I was a teenager.

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THE PROBLEMS OF ARGUING HISTORY

By Don Strongman

The popularity of Dan Brown's best-seller, *The Da Vinci Code*, challenges us in communicating our faith. Friends read it and extol it as a new avenue to truth and pity me for being stuck in narrow orthodoxy, sheltered from possibilities for enlightenment. Admittedly, I am frustrated in responding, fearing that I will appear a narrow-minded fundamentalist.

Any of us who have taken a course on early church history know the ridiculousness of the claims made in the novel, yet how do we respond to people who are excited by it? It is similar to discussing popular conspiracy theories: A fragment of truth or a trace of probability surrounded by ambiguity fills a need to know. Conspiracy theories link pieces of events, give explanations where there are few, and satisfy a craving to be free of mystery.

The novel asserts that Jesus was married to Mary Magdalene and that they had a child. Countering this makes me sound defensive and at worse a part of the conspiracy itself or at the very least a dupe to the prevailing powers. I can present the facts (if I have time in a brief conversation) that leads to the probability that Jesus was not married but I cannot prove with 100% certainty that he was not. In the end the conversation goes nowhere. It might be helpful to probe deeper and try to understand why people hang onto these notions.

Martha Ellen Storz, professor of Historical Theology and Ethics at the Pacific Lutheran Theological Seminary, observes the cult-following surrounding Dan Brown's novel and wonders what it says about our culture and religious yearnings. (The full article can be accessed on the web at <http://www.plts.edu/articles/storz/davincicode.htm>) Storz sees a longing to find a human Jesus. A married Jesus with a family is a tangible vulnerable person that is not obscured by the centuries and church tradition. It is sad that people cannot see the human Jesus in the Gospels and seek to find a down-to-earth Jesus in the dubious history of the novel. Storz looks at the fascination with the novel and what it tells about our culture's needs.

Knowing all this is a starting point but there is still a need to engage people. Cultivating a pragmatic approach is helpful such as asking the question, "How is this going to make a difference in your life?" Some years ago the Gospel of Thomas was all the rage. Like the *Da Vinci Code*, people latched onto it as a source of new truth enabling them to dismiss (or just not have to read) the gospels themselves. Without considering the historical facts of the Gospel of Thomas, its presence cast doubt on the gospels and make them suspect. Choosing not to be lead into a detailed argument about canonization and history, I

asked people: "How does reading this change the way you relate to God? Is your relationship with God better and how so? Does reading this make you a better person, a better friend, husband, wife or parent?"

Ultimately there is a resistance to the power of the gospel. Human nature draws us into obscure ideas to enable us to avoid it. The uniqueness of the gospel of Jesus Christ is its claim of transformation. One cannot engage the gospel without it transforming you—and that is why people wish to find whatever they can to diminish it. Assigning Jesus Christ's claims to a conspiracy and making him more manageable enable people to avoid the transforming truth of the gospel.

In the end, being drawn into point-by-point arguments about the novel's historicity is not likely to go anywhere. Bringing people into an awareness of their own needs, longings and motivations may, perhaps, be more fruitful.

Don Strongman is a School of Theology student. We forecast that his dissertation topic will be a point-by-point rebuttal of The Da Vinci Code.
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THE DA VINCI CODE—continued from page 1

the oldest Christian documents are found among the Dead Sea Scrolls and the Gnostic books from Nag Hammadi, Egypt. There are no Christian writings among the Scrolls, as has been claimed from time to time. The Gospel of Thomas is the only writing from Nag Hammadi that has the slimmest chance of dating to the first century. Most think it dates to the second century and is in fact dependent on the four New Testament Gospels. The Gospel of Mary, which actually says nothing about a romantic relationship between Jesus and Mary Magdalene, does not date earlier than the second century.

Brown has been influenced by the popular *Holy Blood, Holy Grail* (1983), whose authors Michael Baigent, Richard Leigh, and Henry Lincoln argued that Jesus and

Mary Magdalene had produced offspring from which sprang the French Merovingian dynasty. Brown's allegations that the Vatican has tried to suppress the publication of the Dead Sea Scrolls—which is a view held by no credible scholar—is based on part by *The Dead Sea Scrolls Deception* (1992), another implausible book by Baigent and Leigh.

Brown's curious theories of Gospel sources and what he thinks is the true story of the historical Jesus find no support in sober scholarship—whether Protestant, Catholic, liberal, or conservative. Instead, what Brown gives us is a fascinating amalgam of legend, unsupported theories, and egregious inaccuracies when it comes to his most important documents. He would have us believe that the true story of Jesus

is preserved in Gnostic Gospels and the symbols and metaphors of the Priory of Sion (a twentieth-century hoax—as the hoaxers themselves have admitted!), the Masons, and the Knights Templar.

The *Da Vinci Code* makes for a light, enjoyable read. But no one should take seriously what the author claims is "Fact," especially with reference to the documents inside and outside the New Testament.

Craig Evans is the Payzant Distinguished Professor of New Testament at Acadia Divinity College and an annual lecturer in Fuller Seminary's summer program.



VIRGIN MARY

by Joe Bautista

The practice of praying to Mary has always been a mystery to me. I grew up Catholic and while I left the Catholic Church at an early age, partly because of my disagreements with similar practices, I returned just a couple of years ago because God was calling me home to the Church I was raised in. I still feel uncomfortable saying or singing the "Hail Mary"—it's actually one of our choir's more popular songs, but I'm not as opposed to Mary as I used to be. For my 28th birthday one of my friends took me to the liquor store at the end of my block to pick out a present for myself since he hadn't had time to get one beforehand. Lo and behold, there was a Virgin Mary ceramic night light that I saw, fell in love with, and took home with me. It's true. My (Protestant) roommate didn't like it too much and asked me to put it away—much to my resentment.

Why does Marian adoration get so much flack from Protestants and even some Catholics? Mary gave birth to our Savior and she was there at the foot of the hill on which Jesus died. It seems like she deserves some respect. Still, I can't blame my former roommate or anyone who thinks that Catholics take the Mary thing too far. Once, during the Feast of the Lady of Guadalupe in which certain members of my church carried around large posters of

what was supposed to resemble the vision of Mary a peasant saw several hundred years ago, a fellow choir member commented that the celebration and those like it was just a bunch of "superstitious bull@#\$%."



That got me thinking: why do most Catholics like Mary so much? It can't be because she's mentioned more than any disciple in the gospels. That distinction belongs to Peter. She has that one monologue in Luke's Magnificat, which is pretty sweet. Still, why her? It doesn't seem to make sense, especially for a church that has accepted the leadership of women with such reluctance.

I've wondered at times whether or not the whole Marian phenomenon was a big joke on Catholics and Protestants alike. Maybe it's God's way of saying: "Pay attention to women!" The Church has a history of downplaying the roles of women; we continue to downplay them by choosing not to ordain them or not allowing them to serve as elders or teachers or pastors. Through the strange subculture of Marian devotion, perhaps God has officially recognized his daughters and even made us recognize them, albeit unknowingly,

through Mary as their chief representative.

The Marian phenomenon may also have to do with our deep-felt need to have God fill the role of Parent in its completeness—as both Mother and Father. We must see both characteristics in God if we are to relate to him, for our sexuality and our perception of sexuality in the Other are the mediums through which we relate to the Other. For too long we have been raised in a single parent family. And if Marian devotion ever became idolatrous, perhaps it was necessary that it become so. For the only other alternative would have been to be left without a symbol or person in whom we could encounter the feminine side of the Divine.

I have no more thoughts on the Virgin other than how beautiful my Virgin Mary night light is as it sits on my desk here in my bedroom. Her cloak is painted a soft pink and it matches the rose that she holds. Her faced is bowed down and her eyes are shut, and I imagine her to be offering that rose as a gift to her son Jesus who is her very flesh and blood.

May we follow her example.

Joe is a 3rd year MDiv student. He would like to dedicate this piece to his favorite Catholic in the whole wide world, his mother, Evelyn.
sweetness@cp.fuller.edu



MENTORING—*continued from page 3*

My first mentor was a young pastor who encouraged me into leadership roles in the church and helped me think about my call to ministry. Through most of my educational years I found mentors within the faculty and administration of my college and seminary willing to meet with me periodically to reflect on life and learning. As I worked out my calling, I looked for mentors in church, academy and marketplace to bring perspective to my thinking. Mentors are a rich resource available to us at any stage during our life and learning.

At Fuller we are surrounded by potential

mentors. Faculty, staff, administration, board members and students with varied experiences could easily be recruited to serve as mentors for a specific time or learning focus. Alums in the church, the academy or the marketplace have taken their theological education to work and have much wisdom from which to draw. And of course the world around us is full of men and women a little farther along the journey than we are, whose experience can be mined as we seek to apply what we are learning.

Ponder who you intend to be. Identify

someone who you think is moving well in that direction. Invite them to coffee or lunch. Ask them about their journey. Ask their perspective on the wisdom you seek. If the time stimulates you to think, invite them out again. That is how mentoring happens. Mentoring creates wisdom out of education.

When he is not climbing mountains, Walter Wright is the executive director of the De Pree Leadership Center.
wcwright@fuller.edu



FIESTA LATINA

By Narcissis Tucker

ASC is sponsoring the first ever, annual "Fiesta Latina." This celebrates the day Christopher Columbus discovered the American continent which many Latino communities celebrate in Southern California. To honor this Latin American holiday, join the Hispanic Student Association and the All Seminary Council from 10:00 - 1:00pm, October 11, as they host this multicultural fiesta in the Garth. Activities begin with a service and culminate with food, fun, and fellowship.

Over 100 Christian Latina/o sisters and brothers are part of the Hispanic Church Studies office, which offers pastors, social workers, church planters, missionaries, and community activists an opportunity to pursue an MA in Pastoral Ministries, or an MDiv, and starting next year, a Doctor of Ministry degree.

The success of the program may be because Fuller is on the cutting edge of Latino Theology. I discovered that out of the 225 ATS accredited schools, Fuller is

the first one to offer a Spanish MDiv to its students. This allows students the option of being bi-lingual learners, the ability to focus specifically on the needs of their community, and the much-needed empowerment that comes from being with bi-lingual professors who actually work within the Latina/o community in other areas. Since Dr. Martinez arrived in 2001, the program has not only doubled, but Fuller is able to offer 45% of its students' need-based scholarships. The goals are to continue generating a safe place for students to flourish academically, socially and spiritually, while attending Fuller. Listen to some of the successes:

One student, a single mother of six children with four in college, is graduating in June and plans to continue in the MFT program. She works in the Catholic community organizing others to stand against injustices, violence, and school dropouts. This wonderful woman said she is a seminarian because Jesus brought the essence

of empowerment to women, which enables her to have a presence in ecumenical and theological dialogue. Another student is working on her second masters while she serves as a youth pastor in Los Angeles.

As these women shared, it became apparent they not only feel excluded from theological dialogue, but they feel invisible within the Fuller community. This begs the question, what are we doing to cause an ethnic group to feel invisible?

I believe one way our community can demonstrate "working together in our diversity" is to support this celebration and introduce ourselves to Latina/o seminarians on October 11. I hope and pray to see you there.

Narcissis (SOT, MDiv) is the Multicultural Concerns Committee chair. She thinks slammin' racketball games is a good way to study Greek.
narcissis@cp.fuller.edu



AMERICAN ACADEMY OF RELIGION

By Kirsten Oh

AAR is a major learned society and professional association of research scholars and teachers in the field of religious studies. Its mission is to promote ongoing reflection upon and understanding of religious traditions, issues, questions, and values through excellence in scholarship and teaching in the field of religion. Its goals and objectives include:

1. Promoting research and scholarship in the field of religion.
2. Fostering excellence in teaching in the field of religion.
3. Supporting and encouraging members' professional development.
4. Developing programming and participation in AAR regional organizations.
5. Advancing publication and scholarly communication in the field of religion.
6. Contributing to the public understanding of religion.
7. Welcoming into our conversation the various voices in the field of religion.
8. Helping to advance and secure the future of the academic study of religion.

The AAR Annual Meeting attracts over 8500 scholars and convenes each fall on the weekend before (U.S.) Thanksgiving. Student members currently make up about 30% of the total AAR membership, and the Academy has in recent years made a strong effort to respond to the needs of its student members so that AAR activities aid us in our education and professional development. Matt Hamsher (SOT, Ph.D) promotes AAR with these encouraging words: "I had the opportunity to present a paper at AAR that was later published in a journal. This was an excellent way to enter the academic conversation and receive valuable feedback from people I respect. I also appreciated the opportunity to meet with other grad students in my denomination at the annual meeting."

The student membership rate is heavily discounted to \$25 (non-students pay up to \$145) per year, and the annual meetings of AAR/SBL registration fee is \$88 before October 16, and \$100 thereafter (nonmember rate is \$305 and \$370, respectively).

Since discounted hotel rates apply through October 25, and is reserved on first come first served basis, you are encouraged to act with alacrity.

The 2005 Annual Meetings' brochure, which includes application for membership and the registration form for the Annual Meetings of AAR/SBL is available through Lindsay Weldon at the CATS office located on the first floor of Taylor Hall, through Sharon Ralston at the McAlister library research desk, and through AAR's web site, www.aarweb.org. As Fuller's AAR student Liaison, I will be available to discuss/answer any questions you have regarding the annual meetings. You can reach me via e-mail at koh@fuller.edu.

Kirsten Oh is a Ph.D. student in Practical Theology, and is trying to practice the spirituality she advised to new students, "Remember to smell the flowers."



CAMPUS EVENTS AND ANNOUNCEMENTS

Mentorship and the Future

Wed, Oct 12, 12-12:50,

Psychology Student Lounge

WCC is delighted to welcome Bert Jacklitch, Associate Director of Alumni/ae and Denominational Relations to our dialogue series. She has pulled together some great Fuller Alumnae to share their stories about the importance of mentorship in their lives and growth. Were you aware that the Fuller Alumni/ae office also helps students make connections with Fuller grads for mentorship conversations? Come and join us and be inspired.

The Power of One: Making Poverty History

Sat, Oct 15, 9-1

Fuller's Peace and Justice Concerns Committee, along with Bread for the World, and APU will host this educational event. This workshop is designed to inform pastors and emerging leaders about global poverty, and to equip participants with information, tools, and techniques for addressing its root causes. For more info, call 584.5471.

Laying a Solid Foundation for Ministry

Wed, Oct 19, 12-12:50, Payton 101B

For Women Only. Has gender played a role in how you have experienced Field Ed here or elsewhere? What happens in the field ed experience—both positive and negative—can contribute significantly to future choices about ministry. WCC is very grateful to Gwen Ingram, Director of Field Ed, and her staff for inviting our stories, hopes, and concerns about Field Ed.

Ministry Enrichment Seminar Faith-Based Conflict Transformation

Fri, Oct 21, 11-1, Geneva Room

A team from Christians Empowering for Reconciliation with Justice (CERJ) will present a basic skills training workshop that provides an introductory exposure to the various concepts and dynamics of conflict. It is designed to help participants begin to develop personal peace-making and conflict transformation skills they can use immediately, while deepening their understanding of church community diversity so that they may respond more effectively to conflicts and differences. Exercises provide interactive skills applications. Role-play scenarios are utilized to provide a framework for practicing conflict transformation as one response to conflict.

SIS Celebrates its 40th Anniversary

Mon-Thur, Nov 7-10

Join us for the Missiology Lectureship, workshops, concerts and more! For further info on our guest speakers, the schedule of events, and how you can be involved please, visit our website: <http://www.fuller.edu/swm/40th>

Surviving Seminary Process Group Starts Fall Quarter, date and time TBA

Welcome (back) to Fuller Seminary...and to the relationship difficulties, academic stress, spiritual questions, and (you fill in the blank) that come along with it. Need a place to talk about it? Come join a therapy group for SOT and SIS students who would like to deal with these and the other issues that go hand in hand with life as a seminary student. Both new and returning students are welcome. Cost is \$15/session. For more information, contact Steve Baughman or Brett Veltman at FPFS at 584.5555.

Tickets to Amusements Parks

Student Life and Services sells tickets to Disneyland (\$47 adults, \$42 for children 3-9), Universal Studios (\$35 for adults & children) and Legoland (\$33 for adults & children). Call 584.5435 for info.

Meet Fellow Chinese Students at Fuller

Fun, community, and spiritual support guaranteed! Contact Phil Chen at 833.7068 or pchen@zeroentropy.com.

Free Therapy

The Department of Marriage and Family at Fuller is offering ten free counseling sessions to engaged/married couples, or families who wish to improve their interaction patterns. For more information, call Kenichi Yoshida, associate director of Academic Affairs, at 584.5415. Space is limited. Not available to School or Psychology students at Fuller.

Free Therapy.

The School of Psychology is offering free therapy to a limited number of students and their family members on a first come first serve basis. The therapy is provided by supervised students earning a doctoral degree in clinical psychology. This therapy is ideal for relationship issues, life transitions, personal growth, stress, sadness, anxiety, self-esteem, and identity issues. Duration of therapy will be determined by need, limited only by the duration of the academic year. For more information, Contact FPFS at 584.5555.

all-seminary chapel

Rob Muthiah, adjunct professor of Theology and Spirituality, will share a message titled, "How to Live on Less Than a Dollar a Day." Join us this Wed, Oct 12 at 10 in Travis Auditorium to hear more about what we can do to make a difference in the world.



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Massage Therapy: Massage Therapy is good self care. Professional massage therapist, part of the Fuller community, Susan Young 296.3245.

Auto Body Repair. 5 minutes from Fuller. Owned by family of Fuller graduate for 23 years. Discount! Columbia Auto Body. Call John: 323.258.0565. Located at 1567 Colorado Blvd.

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd, Pasadena. Call 798.4064 for an appointment.

Christians Need Cars too! SIDCO Auto Network International serves students and staff from churches, seminaries, colleges and mission organizations. 35 years of serving only the Christian community. Please Call 1.800.429.KARS (5277).

Rings, Diamonds and Things! Walter Zimmer Co. is a wholesale jewelry manufacturing design and repair business founded in 1917 in downtown Los Angeles. Call Walter's son Mel, or his grandson, Ken, at 213.622.4510 for information. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Mel is a longtime member of Glendale Presbyterian Church and is involved in prayer ministry there.

Need Money?? Act Now!! Giving Rates To Giving People. Rates as low as 1.95% offered exclusively to the Fuller Community. If you are a home owner considering the following: A Home Loan, Refinancing, or Debt Consolidation call today to speak with a recent

Fuller graduate ('05) and receive your free consultation in minutes. Call Brian DeHaan @ 512.7227.

Considering home purchase, refinance or debt consolidation? Call Fuller alum Laurie Lundin at P.L.C. 403.9090 x206. 'Whatever you do, work as working for the Lord' (Col. 3:23)

Can you come out and play? Metro Kidz is a mobile outreach to Pasadena's neighborhood children. Wed, Thur & Fri after school, we share the good news of Jesus in local parks through skits, music & games. Tues, Thur & Fri, we visit elementary schools to ease teachers' days by providing lunchtime recess activities and making friends with students. Come take a look! Contact Carol at 817.4860 or carolc@lakeave.org for more info.

1984 Volvo Coupe (2 door sedan), 198k miles, \$500. Runs fine, well maintained (records available), good tires & brakes, AM/FM/CD, A/C, brand new fitted seat covers for two front bucket seats, clean inside and out except for one dent on right front quarter panel. Call Stevan del George at 673.8146.

Sex Addiction. Therapy group for men recovering from sex addiction: facilitated by Sam Alibrando, PhD. For more information, please call 577.8303.

Psychology Research Problems Solved! Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter tune-ups. Survey development. Provides multivariate data analysis using

SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final orals defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, PhD. 310.640.8017. Email tgranoff@lmu.edu. Visa/ Discover/ MasterCard/ AMEX accepted.

JOBS

Childcare Provider Needed. SUPPORT (the group for wives of Fuller students) seeks 3 paid childcare providers for the '05- '06 school year. Applicants must be available to work Wed mornings from 8:45-11:45am. If interested, please call Asen 398.1769.

Actors needed for clinical training role-plays at FPFS. Paid position. Need to be available for at least 10 weeks. Openings available on Mon and Wed 3:30-5 and Fri 8-2. For more information, please call Kendra Nickerson at 584.5593.

Enthusiastic excited ambassadors of FTS! The Marketing Department of the Office of Development is currently reviewing resumes for the Tele-Relations Associates Team. You will represent Fuller to our Alumni and Friends, forge new relationships and participate in ministry from a new perspective. Our team is articulate, friendly, punctual and enthusiastic about their position. We are also in need of persons who are bi-lingual Spanish and/or Korean! If interested please come to the HR office for an application or contact LaNita Monroe in the Office of Development at 584.5344 or by e-mail at lanita@fuller.edu.

OCTOBER 14

ALANNA LIN

Singer/songwriter
for the folk-punk
L.A. band
Fascinoma

FRIDAY NIGHT
MUSIC SERIES

7 p.m.
every Friday

Coffee by the Books



Corrections

The poem written in the Week 2 SEMI by Sarah Lapenta-H. is entitled "She who has a Name, and those (globally) who do not." • The Friday Night Series featured Drew Girton on Friday, Sept. 30. and Kyle Megginson and Jonathan Mattice on Friday, Oct. 7.

Image Credits

Front Page: Composite image of *Cowper Madonna* by Raphael, *Anatomy* by Leonardo Da Vinci, *Scriptorium: Monk at Work* from *LaCroix* courtesy of www.fromold-books.org

Page Three: *Jesus Being Nailed to the Cross* by Christopher Penn Slatoff. Photography by SEMI Staff.

Page Five: detail of *Granduca Madonna* by Raphael